

# SPIRITUAL TELEGRAPH

## FIRESIDE PREACHER

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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### THE TELEGRAPH AND PREACHER.

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Our contemporaries of the Press who would like to have this paper sent to them, are reminded that the special themes to which these columns are chiefly devoted, are such as to render secular papers of little value to us. Nevertheless we shall be happy to send this paper to all journals which come to us with an occasional notice, marked.

This paper is not given to light reading, in the form of seductive and exciting stories; neither is it cramped by allegiance to any sect or party. On the contrary, it is the organ of a free interchange of experiences and inspirations, as connected with significant current phenomena, and is the vehicle of new and earnest thoughts, respectfully uttered pro and con, on all subjects tending to instruct and elevate mankind. It is especially earnest in the evolution of truth tending to practical reforms in the social, moral, industrial, intellectual, governmental and religious departments of human life. Hence it relies for its support on all those who are willing that truth shall prevail, and that practical righteousness shall be inaugurated among men. We recommend to all our patrons to keep and bind up these volumes for reference, and as the most important records of current unfoldments and the deepest, most earnest and most progressive thoughts of the age.

### A FLINT TO THE "STEELE."

MR. PARTRIDGE: Sir—Having had occasion to write to you upon business, I will fill up my vacant space with a notice of a letter contained in the last number received, of your paper. It is addressed to Mr. Beecher, and is signed Horace Steele.

Accustomed, as I have long been, to see the sparks fly off in all directions from the unvil of your *omnium gatherum* paper, I was expecting some quaint critique upon the above luster of the American pulpit, calling him to task for not having crossed his t's or dotted his i's. The stricture, however, in this instance, had a much broader point than usual; it arraigned him for calling the Bible the "Word of God." Now I don't think that one so ruled as the accused, is likely to be much ruffled by such attacks; he would spread his broad pinions over hill and dale, and let the little birds scold at him if they would, but woe unto them if they get in his way. In so far, however, as he may have noticed this charge, he must have comforted himself that at least ninety-nine out of one hundred of his fellow reverends are standing at the same bar. Perhaps he and many of these will make your correspondent's impeachment the subject of their next sermon, even as I, who am no reverend, but a Spiritist of some twenty years standing, am making it the matter of a letter.

If this onslaught on the Bible were exceptional, I should hardly think it right to notice it, but it is becoming a rule with Spiritists to run it down, and inasmuch as few venture, or take the pains to protect, the assailants wax more and more bold. Thus, then—though God help me, they can no more affect the Word of God than they can

snuff out the sun—I am glad of this opportunity of having my say on the subject.

Let me, then, in the first place, suggest that a gift-horse should not be looked in the mouth. The old and new Testaments were given to make men wise unto salvation. When, therefore, it can be shown that they have failed in doing so, or that mankind would have been or would be better without them, it will be time to condemn them. In the mean time, as far as my own experience goes, and I have heard from at least five hundred voices of the Spirit world, not one has complained of the Bible. Many indeed have put wrong interpretations upon its texts, but that only to find the reality better than they had expected. Thus, instead of having to wait for some distant day (where or how none can say) in order to be judged, they have found that the judgment was in themselves, and they have forthwith gone to their own places. In the same way "everlasting fire" has been found to have only a moral application, the conscience, increased some hundred fold in keenness over what is felt on earth, (hence too, none in this world could have ever understood this retribution, and some intelligible illustration was called for), has told its own tale, but that never, except in some aggravated cases, without a hope of final deliverance.

Such, then, being the all-sufficiency of this Word of God, it would seem almost superfluous to prolong the argument. It is the fashion, however, to be dissatisfied with this text-book. High minds affect to look upon it as beneath them, or as an obstacle retarding their natural growth. They remind one of old Palinurus steering himself by the stars, or what they would call the book of nature. However, there were no compasses in the days of Virgil's old sailor, and the most that he could do was to hug the coasts of an inland sea; never, as far as I know, going beyond this. So then, is it with these modern navigators, for they have tossed their compasses overboard; and as for a pilot or a savior, they are doing their best to send him after it. Whether those now at sea will get farther ahead than their ancestor, remains to be seen.

It's a grand thing, all this independence. What can be more heroic than to toss up one's hat and shout, Britons never shall be slaves? There is a sort of jaunty arms-a-kinbo cap-on-one-side-air about it, which is so cock-a-hoop smart, and devil-may-careish. It puts me in mind of the time, for I can just remember it, when my pinafore was taken off, and I was soused into breeches; didn't I strut? Or when, some few years afterward, I and my school-chum Jones, wishing to do fine, bought a penny segar between us. We exchanged some three or four spasmodic puffs, whereupon my friend turned deadly pale, and gave in; I heroically whiffed out two or three more mouthfuls of smoke, and we staggered home with our brains in a whirl. Jones, who was bigger than I, looked up to me as his superior ever after. I never told him how sick I was for hours afterward; and mind, Mr. Partridge, you don't tell him either.

Well then, to be serious, this party, as a matter of course, is antagonistic to the Bible, and this, in its turn, is equally negative to them. Thus, if their wisdom never loses an opportunity of quibbling and nibbling at the sacred texts, so do these confound their wisdom. More than this, when from questioning the divine origin of the written Word of God, they proceed to impugn that of the incarnate Word, representing Him as the natural son of Joseph, (if not of some other human father), in what way, let us ask, are such aspersions met? Is the Lord of heaven and earth bowed down, aggrieved, and in despair at

the imputation? Let us hear him. "I thank thee, O Father, that thou hast hidden these things from the wise and prudent." Nay, elsewhere we find him uttering these fearful words, "I pray not for the world." In like manner, also, the Apostle writes, "What have I to do to judge those who are without? Them that are without God judgeth."

These are hard sayings, Mr. Partridge, and I can well understand how those who place themselves under their lash, are anxious to get rid of the book which flogs them. Can they do so? Will all the Spirits called up from the vasty deep ever utter one syllable of it? Nay, you and your other brother Spiritualists may bury your heads in the sand like an ostrich, and think to shut out the light of day. You may hug to your bosom your fond notions of progressive development; vain, silly reasoning! Can God be with you and against you at the same time? There must be something wrong in your philosophy, and you and your party who pride your lives upon your strong sense, must know it. You affect to look down upon those who stick to their text; you sit like speakers in God's parliament, calling others to order. Beware that a greater than Cromwell comes and removes your candle out of its place.

Well, what then, sir croaker? I hear you answer: Are you, too, going to brandish thunderbolts in our faces? No, good friend; this is nonsense, and you know it. I know our God better than this; I know His inexhaustible goodness, and that whether in this world or in the next, He gives His rain to the unjust as well as to the just, and that His sun shines on all. The matter at issue is not about God, but about the conditions to receive His blessings, on which we place ourselves. Let us reason this out; you are a good logician, as most of your articles show, and if I come to wrong conclusions, write one to show it.

Let us suppose two trees, or rather two seeds of trees—cherry stones. You sow one and I the other; up they shoot, two fine, straight, round saplings. Well, about the fourth year, if the growth of my wild stock, having no faith in its progressive development, and knowing that its juices are rank, I lop off its head, and going to a neighbor who has some famous white-hearts, I graft two twigs of these upon it. Meantime, you, whom we will suppose to deride all this book-wisdom about grafting, leave your tree to push out of itself, and perhaps laugh heartily at the poor figure my headless stock cuts by the side of yours. Not yet content with what I have done, I now get my neighbor to come and look to my graft from time to time; he digs, perhaps, round it, pours a little liquid manure over its roots, moistens the clay about the grafts, and does, in short, every thing that the most consummate skill dictates. Well, to shorten these details, at last comes the fruit-time, and we both gather a cherry each from our respective trees. Why, my good friend, what a wry face you are making, what can be the matter? Matter! why my cherry is as bitter as gall, what at least there is of it, for it is all skin and stone.

Now homely as is this illustration, I think it will answer our purpose, which is to show that, let your wild human nature develop itself and progress as much as long as it will, say, for a million years, it will be human still. If, however, such as God, who is of the divine nature, (one as distinct from the human as this is from beast-nature,) did not purpose that man should always remain man, he grafted his own nature upon human nature in the person of Jesus Christ, and having

in this way acquired a stock capable of supplying drafts to the whole universe, he is willing to supply such to every one who applies for them in a proper spirit.

Thus, friend Partridge, I have not, as you see, sent you and your tree of progressive development into hell-fire, but I left you making a wry face, and, perhaps, envying my plump, juicy, red and yellow bigarons.

But it is full time to return to the letter of your worthy correspondent, Mr. Steele, and I have the more pleasure in replying to his judicious and pertinent remarks upon certain texts of the Bible, inasmuch as I have observed many of a similar kind, made not only in the *Telegraph*, but in other publications, and these, too, (somewhat to the reproach of those among you who are competent,) have all been passed over without notice, howbeit that they were dictated by an earnest desire to know the truth.

These inquirers, then, are wont to select, certain passages of Holy Writ, which represent the Deity as having all the human passions, or worse than this, the vices of our corrupted nature; or they point to conflicting texts, where God is found at one time repenting of His acts, and at another incapable of any change of purpose. These anomalies perplex the hasty readers of the Bible, and they naturally ask, can all this be "given by inspiration of God?"

Now this is not to be answered in a breath—two pages of letter-paper are rather scanty for so vast a subject. The most, then, that I can do is, to make a short general statement of the principles which govern the divine utterances of the Word of God, and then to string together a few illustrations.

There is a French saying to the effect that when we are among wolves we must howl; or to quote a more dignified precedent, we have the Apostle, saying that he is crafty, catching men by guile, or else he is all things to all men, a Jew to the Jews, preaching Christ to Christians, and God or deism to the God-unknowing Athenians.

This, then, is the plan of the whole Bible. As a general rule, and where the matter at issue is of small moment, it comes down and adapts itself to the capacities of its readers: it falls in with their little nursery notions, or it speaks according to the appearance rather than to the reality of things. Not being a treatise on astronomy, it is content to let men keep on thinking that the sun moves round the earth, for man can be saved in spite of such a philosophical heresy. Then, too, as said above, it lowers God to a human level, giving him all those petty, nagging attributes, which are such an offense to Mr. Steele, but if this latter will think a little on the subject, he will see that there was no choice between doing this, and being at all understood, and between throwing away the phrases to the winds, or pearls to swine. In this way, then, God is described as angry, jealous, vindictive, unstable, creating evil, talking familiarly with Satan, going down to see what men are doing, laughing at man's presumption, and doing many more such things, which are done on earth, but certainly no where else. So, too, was it with the mission of the incarnate Word. In the person of the Lord, we have God actually coming down to the human form, walking, talking, eating, drinking, sleeping and dying like us poor mortals. Aye, and so well, too, did he walk as man, that even in the present day He is talking in all the languages of the earth who swear that He was nothing else. Reversing the fable, the lion got into the ass's skin, and the wise and prudent doctors took him for one of themselves.

There is also another reason for all these disguises of the truth, as found in the letter of the Word. We have shown above that the Word of God is negative to the world. So far from pressing its mysteries upon outsiders, it hides them away, it prefers that they should remain in ignorance, rather than have a knowledge of things which, in the then state of their minds, they would be sure to profane. Neither party would gain at this game, and the Bible is written with such exceeding wisdom that it don't allow of it. It is so intolerably stupid and unphilosophical to those who have no interest in it, that they can make nothing of it; they vote it a bore, and all parties are satisfied.

I have no room, though I much desire, to say more; therefore, I will now put together a few passages illustrative of the above disguises, etc.

In the first place, then, taking the simplest saying of the kind that I can find: we have the Lord saying, "I am the door." This, then, is a figure of speech so extremely palpable, that no one can possibly accept it literally. No one can suppose that the Lord meant that he was a wooden door, painted green, with a brass knocker. Here, then, the door is a material representation of an idea.

"Jesus took bread, and said, 'This is my body.'" This case is precisely similar. No one, with a grain of common sense, can think that the loaf which the Lord held in his hand was his body; consequently, that loaf was a material representation of an idea. The bread, let us say, represented love or goodness, which is the stuff of moral life, even as bread is the stuff of physical life. *Bread is food for the heart.*

"And he took the cup and said, 'This is my blood.'" Evidently, the new blood of the Lord was in his veins, and therefore could not be in the cup at the same time. This, also, therefore, signifies something, it is a figure of speech, and the food for the intellect.

"I am the light of the world." This is a correspondence taken

from the sun. The Lord is the moral light, the sun is the physical. This figure of speech is so common with us that the verb to see is as much used in a physical as in a moral sense. Address some hard question to a man, and he will shut his eyes (in order to think the better, and then say, "I see."

Take up thy cross and follow me." None of our readers, we think, when doing this, as we hope they do, tack together two pieces of wood at right angles, and shoulder this as they would a musket. We would much rather suppose that they see here a moral injunction.

We will now look back into the Old Testament, and the most prominent of the material representations there to be found is certainly the deluge. We must own that we are delighted to here come to the rescue of poor geology, which, by proving that no such catastrophe as a swamp of water could ever have occurred at the period here stated, has run headlong into a nest of hornets, and been almost stung to death; in other words, the Bible literalists have pummeled it with their heavy fists till it is black and blue. For all this, however, geology is right; this cataclysm is a material representation of one church called Adam, and the birth of another called Noah.

We fear we are getting somewhat beyond the depth of the average reader; but this allusion to Adam suggests another of these representations, "likening spiritual to corporeal forms." A few words are first necessary. Names of all kinds, whether of men or places, are the things, perhaps, which are the most transformed when we look through the literal sense of the word into the true spiritual sense which lies within it; and when we come to consider that every name represents a principle of some kind, we can then form an idea of the immense flood of light which this interpretation sheds upon the word of God. In this way, every character, whether in the Old or New Testaments disappears from the scene as completely as in a dissolving view. Peter, the man, vanishes, and the Christian church is found to be based not on him but on the principle—say faith or truth—which he personated; so the twelve Apostles will never sit upon twelve thrones; but the twelve cardinal virtues which they embodied will, or rather do, rule the church in the heavens. Nay, even the man Jesus himself is to be recognized no more in this general clearance. He retreats into his Godhead, becoming again the invisible, eternal principle which he was, and will be forever. Alas for the man Jesus of Nazareth! those who cleave to him under this designation will look for him in the Spirit-world, as the sons of the prophets looked for Elijah, but they will not find him. A mist has received him, and that forever.

As, then, of the whole Bible, so of the first three chapters of Genesis. These, when read with spiritual glasses, are found to be, instead of an indifferent, not to say an impossible history of a natural creation—a record of human progress dating from a state of blank barbarism, (without form and void,) to an apogee of mental excellence, such as man had never before reached in this planet, and to which he will not again revert for many a long century.

This perfect though not immutable humanity is what is called Adam, who is thus discovered to be not one man, but a celestial order whose excellence consisted in a rare perfection of heart or affectional qualities. Having, then, traced our early ancestors up to the utmost beauty of character then possible, (for it will be exceeded when the next great wave of progression rolls and towers up,) it will be easy to trace their decline. Gradually and painfully will the head, or the lust for knowledge, be seen to have extinguished these warm glowings of the heart, until in the reaction or oscillation which is inseparable from the things of time, and which, in this instance, was the heavier, as the fall of the pendulum was greater, the social concord rushed out into total anarchy, or, to use the scriptural figure, deluge, and the Adam—sincerely died."

I had purposed to review, from the same spiritual stand-point as the above, the whole history of the Jewish nation, which succeeded the Noah dynasty when this, in its turn, came to extinction, and to show how the Abrahamic family, "*peyor axis*," more degenerate still than their predecessors, came to grief when they crucified their Messiah: whereupon a system upon the ascendant was established. This spiritual age, too, is now passing away, and that with little less honor than the three preceding; and a fifth, which will be the involution of the age before the flood, is returning to us.

I doubt, however, whether this sort of reading will be to the taste of your readers, as also whether I may not be diverging too much from the object of this letter, which is simply to insist upon the divine origin of the Bible, and to demonstrate the uninterrupted harmony of this revelation of God. I know not whether my feeble testimony will have any effect upon my brother Spiritualists, or whether it may make them pause in their present suicidal path of degrading and acting in independence of God's recorded and eternal words: "Heaven and earth shall pass away, but my words shall not pass away." They have even, in the letter I have here written, enough to warn them what will ensue if they persist in this waywardness; for, as says the Apostle, these histories were written for our admonition, upon whom the ends of an age have come.

I have the honor to be, my dear sir,

Your humble servant for Christ's sake  
Bourlogne, France, Jan. 11, 1860.

## JOSEPH BARKER'S FAREWELL LETTER.

(Continued from last page.)

A word on Spiritualism. I have witnessed phenomena which have modified my views on this subject. That many of the tales are impostors, and that many tales of spiritual phenomena are true, have no doubt; but all the tales of wonderful, unaccountable, and are not false. I once accounted for the conversion of Robert Owen to Spiritualism by the fact that he had reached the age when men give place to second childhood. I was encouraged to attend the conversion of his son, Robert Dale Owen, to public and private considerations. The conversion of others I accounted for by ignorance or credulity. I not only doubted, but really disbelieved in the stories about strange and unaccountable phenomena. I regarded Spiritualists as either deceivers or deceived. But I have seen phenomena of late of a very remarkable and really new character—phenomena that have satisfied me that Spiritualists are perfectly excusable in becoming Spiritualists when they are like—that it is impossible for people generally to who are men without becoming Spiritualists, and that to think of them or charge them wholesale with deceit, or even easy credulity, is neither wise nor just. I am not, as yet, a Spiritualist, and never may be; but I have some new discoveries to make, and can ever more ridicule Spiritualists, or suspect them of being either unusual ignorance and credulity, or of sinister motives. I am not going to trouble you and your readers with the tails of my experience; I have seen nothing more wonderful, thousands of others say they have seen. All I have to say, friends is, do not be above investigating Spiritualism; it is a thing very strange and startling, do not hastily conclude that it is false; has seen anything of the kind; believe it possible that Spiritualists may be really sincere and disinterested, and that, with their large and well-formed heads, may have as much well as honesty; look especially at the truthfulness and honesty of many of their doctrines, of a considerable part of them, and do not take sides with the clergy, our common enemy, vilifying them. In short, I would bespeak for Spiritualists a candid consideration of their professions and pretensions.

And now as to the word *Infidel*. I do not like it: I do not prove it; and so far as I myself am concerned, I renounce it. I have always accepted it heretofore, but it does not mean or convey what logicians say, all that I am, nor indeed one-half that I am. I mean it conveys, no more than the rejection of the common doctrine of the divine authority of the Bible and religion. Now that, though one of my characters, is not one-half, nor one-tenth of it. I am a scientist, an admirer of the beautiful and useful arts, a friend of literature, a patriot, a philanthropist, a hundred things, not one of which implied in being an infidel. The word Secularist expresses many times more of what I am, or of what I aspire to be, than the word infidel, and I therefore infinitely prefer it. It does not, perhaps, press all I am, or all I wish and strive to be, but it expresses devotion to science, literature, art, virtue, politeness, courtesy, my family, my country, and my kind. It allows me even to favor religion, if any religion should ever be found in harmony with science, and with the common good. It means, in fact, a practical, a philanthropic, a social, a human, a word infidel really means, is little and low compared with what the word Secularist means. I am not asking others to renounce the name infidel and adopt that of Secularist; I am only announcing what I feel called upon to do myself, and what my reason for doing it. Let others adopt or accept what name they please; my name for the present is Secularist, and the sense in which I use it is that of a hater and opposer of all evil, and a friend and promoter of all good. I am an infidel, I grant, just as I am an atheist, a biped, but I am something more, and something better; and I prefer a designation that is not only true as far as it goes, but that goes, if not far enough, much farther than any other appropriate name.

I further think that the infidel association would be well adapted as a measure for circulating such books as Buckle's History of Civilization, Carpenter's Physiology, Lyell's Principles of Geology, and every other first-rate book. The association might purchase of the publishers a large number of copies of the books at little more than half price, and send two copies to every branch at little more than the retail cost of the books. By this means it would be promoting the improvement of the members of all the branches, and thus making it worth the while of all in every part of the country to join the association. I am not to see no signs of useful activity in the present committee of the association. I certainly expected that the committee would have felt by some kind of beneficent action in less than a year.

I would recommend young people in the country who wish to make themselves acquainted with science and literature, to unite with the small libraries of first-rate books, and if they can not find any such association in the cities disposed to aid them in getting such books, to have a cheap rate, to have a convention and form a new association of their own. If I should return to this country I should be glad to do so in such an undertaking, and no existing association is so much to anticipate me. If I remain in England, to organize a similar association for the supply of all the means of liberal and useful culture to youthful thinkers, will be a first and grand step towards suitable efforts, the number of well informed, virtuous, and useful men and women might be greatly increased, and the world might be thus conferred on coming generations.

I have often said in public, and I repeat it now, that I have sympathy with any infidel who does not abate his infidelity by a reluctance. Persons who are merely rude, ignorant, coarse, and impudent, are a different class. These are tolerable, but they are nothing amiss if even these would cease to glory in their ignorance and try to improve their habits and manners. It is not the coarse, rude, and impudent, even in a republic, that I wish to flatter such people, and encourage them in their ignorance and selfish ends, but those who have no other aim than the happiness of society will shrink from the name of infidel, and will try to encourage virtuous and useful persons of cultivated habits and manners for the sake of the republic, and pretend that refinement is inconsistent with the progress of democracy is inconsistent with the improvement of the world.

I condemn nothing but what is a bad thing, and I condemn the harmful tendency of an infidel who is a coarse and ignorant man.

J. EMERY.





## FACTS OF FORMER TIMES.

CHARLES PARTRIDGE, Esq.: Since my first in reference to Rachel Baker, I see an extended account of her in "Barber's Historical Collections of New York," page 387, which it is well to refer to.

The same work, page 171, says that in the incursion made by Sir John Johnson and the Indians in the vicinity of Johnstown, Mr. Sampson Sammons and his three sons, all staunch Whigs, were captured by the enemy, and their dwellings laid in ashes. The elder Mr. Sammons and his youngest son, a youth of eighteen, were released by Sir John, but Sampson and Frederick, the other sons, were taken to Canada and confined in the fortress of Chamblée. From this place they made their escape, and after a series of dreadful sufferings, in their flight through the wilderness, arrived in safety among their friends. A long and interesting account of their adventures is given in Col. Stone's "Life of Brant." "A singular but well-attested occurrence," says Col. Stone, "closes this interesting personal narrative. The family of the elder Sammons had long given up Frederick as lost. On the morning after his arrival at Schenectady, he dispatched a letter to his father by the hand of an officer on his way to Philadelphia, who left it at the house of a Mr. Levi De Witt, five miles distant from the residence of the old gentleman. The same night on which the letter was thus left, Jacob dreamed that his brother was living, and that there was a letter from him at De Witt's announcing the joyful tidings. The dream was repeated twice, and the contents of the letter were so strongly impressed upon his mind, that he repeated what he believed was the very language on the ensuing morning, insisting that such a letter was at the place mentioned. The family, his father in particular, laughed at him for his credulity. Strong, however, in the belief that there was such a communication, he repaired to the place designated, and asked for the letter. Mr. De Witt looked for it, but replied there was none. Jacob requested a more thorough search, and behold, the letter was found behind a barrel where it had fallen. Jacob then requested Mr. De Witt to open the letter and examine while he recited its contents. He did so, and the dreamer repeated it word for word."

About forty years ago Mr. Sandiforth, of Peterborough, N. Y., formerly of Connecticut, dreamed of seeing a man in a wagon with two adult black coffins in it, drive along to his brother-in-law's house (whose wife was sick at the time, though not supposed dangerous), and get out and leave one there, and then drive to his house some distance from there on another road, and leave the other. His daughter being rather feeble, was slightly ill at the time, and he supposed the two black coffins indicated the deaths of his sister-in-law and daughter. Not long afterward the sister-in-law became worse, and finally died, and the daughter became quite well; but ere long the mother, then well, was taken down, and soon followed the sister-in-law. These two couple were very much attached to each other for a long time, and all four standing up together were married at one and the same time.

During the election campaign of 1840, at a mass meeting the battle-ground, I think, of Sandusky or Tippecanoe, in the midst of the same a large white-headed eagle, the emblem of our nation, came sailing along through the air at a great height, and remained some minutes poised directly over the assemblage, as if shedding its blessings for the welfare of the nation upon them (perhaps the blessings of a host of Spirit patriots and old soldiers), and then soared away to the southeast. Gen. Harrison was elected President of the United States; and who can show that this eagle had no connection with the event, or with the innumerable worthy patriots gone from earth that had sustained, and paid deference to, and fought under, *hoc signum*.

Eusebius says "that the emperor, Constantine the Great, recollecting that when his father adored only one God, continually prospered, rejected the worship of idols, and implored the aid of the Almighty, and such were the miraculous interpositions of heaven in his favor, that they would have appeared incredible, had he not received them from the emperor's own mouth, ratified with a solemn oath. The army having advanced within three miles of Rome, the emperor, employed in his devout ejaculations, about three o'clock in the afternoon, when the sun was declining, suddenly beheld a pillar of light in the heavens in the form of a cross, with this plain inscription on

or about it, in Greek, 'In this overcome.' He was greatly surprised at this strange sight, equally visible to the whole army, and equally wonderful. The officers and commanders, prompted by the soothsayers, considered it an inauspicious omen, portending an unfortunate expedition, nor did the emperor understand it till the Saviour appeared to him in a vision, holding a cross in his hand, and commanding him to make a royal standard like that he had seen in the heavens, and enjoin it to be continually carried before his army, as an ensign both of victory and safety. Early the next morning Constantine informed his friends and officers of what he had seen in the night, and sending for proper workmen, described to them the form of the standard, which was accordingly made with the greatest art and magnificence," etc. This device he afterward bore upon his shield, and upon his coins, many of which are now extant.

Not long after this, he engaged Maxentius, and defeated him, entering Rome in triumph. He seems, furthermore, to have often been warned in dreams and visions of the operations of his enemies.

Joan of Arc seems to have been spiritually directed and influenced. Madame Guyon and Fenelon seem to have been full of spiritual influence and experiences.

D. S. KIMBALL, M. D.

## SPIRITUALISM AND PROGRESSION.

BROTHER PARTRIDGE: When I last wrote to you I was basking in the balmy breezes of the "sunny South," where I had promised myself a sojourn of at least a few weeks; yet how true the saying, "that man proposes but God disposes;" for I had scarce been there four days, when the excited state of feeling in the beautiful City of Macon hatched up a committee, which committee very promptly waited upon me at my room, (which I had scarcely left to visit one patient, and to come and go to and from my hotel), and in an emphatic manner, not to be misunderstood, gave me a hint that I must depart the City of Macon. Subsequently said committee, upon further consultation with the loyal citizens of Macon, again made me the object of their kind attentions, and further advised me to leave the South. Of course you can not but agree with me when I assure you that I was much surprised to find myself an object of so much attention, considering that I was only an humble medium, stopping merely for a few days to endeavor to relieve the sick and afflicted who might, through the instrumentality of Spirits, be persuaded to call upon me and solicit my services.

My surprise was not in the least abated to know that this same committee call themselves Spiritualists. So it would seem that there are Southern Spiritualists as well as Northern Spiritualists; and that Spiritualism South and Spiritualism North have opposite significations, and that Southern Spiritualists have not a universal fraternal feeling for Northern Spiritualists, but generally look upon the latter as being Abolition fanatics. Although I stood ready to redeem myself from the heinous charge of fanaticism, nevertheless, I was, upon that charge, condemned without a hearing, and, like Stephen of old, thrust out of the city; true, without, like him, being stoned, yet it was very plainly intimated to me that unless I would leave upon the next train for the North, such a thing might be meted out to me. Not wishing to be the cause of a commotion in Macon, I accordingly obeyed as early as I could, and in three days arrived safely in the beautiful, stirring City of Indianapolis, where I shall employ my time for a few weeks in writing an essay upon the present state of political affairs of this Union, which will soon be followed (God being willing) by another inspirational work entitled "The Olive Branch of Peace; or, The Healing of the Nation." For further particulars I refer the reader to your advertising columns.

It is true that said committee of Spiritualists did give me a hearing on Spiritualism, and condemned me as an impostor, simply because I (not I but the Spirits) would not give them tests. Notwithstanding, I had said repeatedly (and had even published the same in the *Georgia Citizen*) that I was not a test medium, but that my mission was to heal and explain. And yet, notwithstanding Dr. Redman had just preceded me there, and had satisfied many with tests, yet they cried, "We demand a test of you."

And all this they demanded without even as much as offer-

ing me a dime in return, or even inviting me into their homes. Yet I can cheerfully say, before man and in the sight of God, I have not the slightest unkind feeling toward one of them. I know that they, like those who persecuted the prophets of old, do it ignorantly; and as I never thought an unkind thought toward them, I can cheerfully say I love them, without even having to say I forgive them. They have not harmed me, therefore there is nothing for them to ask my forgiveness for. May God, in his infinite love and mercy, bless them, and lead them gently in the paths of peace and truth. And should one of those kind though mistaken friends ever have the pleasure to peruse this communication, let me assure him that I long for the time to come when I can take him or them by the hand and say, "May God Almighty bless you."

The sick and afflicted had just begun to find me out, and to demand my services, when I was compelled to tear myself from them. I, nevertheless, had the pleasure of being called to visit two patients, for whom I did what I could during my short stay, making no charge at all for my services. But I shall feel richly rewarded if God and his angel messengers shall bless my work. One patient was a sweet child of eight years, who had been ailing for, I believe, about four years, and had been pronounced incurable by many of the physicians who had been called to visit him. I left him recovering rapidly. Receiving no money there, and not having enough to pay the expenses of myself and that of my little friends, (the musical mediums of whom I made mention in a former article), I had very reluctantly to leave them to shift for themselves. I am not, however, in the least uneasy for them, because their musical attainments will earn them a livelihood wherever they may chance to go. Beside, I am as well satisfied that they have Spirit guides as I am that I have myself.

And now, before I close, I wish to say a word in reference to my conduct while in Macon. That my behavior was unexceptional during my entire stay in Macon I can abundantly prove by my esteemed friend, Dr. J. L. Andrews, the able editor of the *Southern Spiritualist*, who upon all occasions treated me as a friend and brother, for which he shall ever have my kindest regard. May God reward him, for he only can.

I regret to say that I find the hearts of many Spiritualists failing them; and others I find who think that further progress in spiritual things and spiritual revelations is about to cease. I find many who have formerly been liberal and profuse in aiding on the servants of God and truth, now growing lukewarm, and even regretting that Spiritualism has already cost them so many dollars and cents. Of course, I shall be excused for not mentioning names. Hence I have traveled within the last two months over fifteen hundred miles, engaged in this great cause, and every dollar of the expense has been defrayed out of my own pocket. And, thank God, it goes as free as air while it lasts. I only have to regret that I have not been able to do more good; for the enjoyment of doing good is indeed a pleasure that "this world can neither give nor take away." I am, very truly, your brother and fellow-laborer in the cause of truth and progress, THOS. W. COOK.

INDIANAPOLIS, Jan. 25, 1860.

## PROGRESS IN RELIGION.

NEWARK, ILL., Jan., 1860.

MR. PARTRIDGE: Whoever will take the trouble to examine the religion of the day and compare it with that of the past, will find that we are not retrograding, but progressing onward toward that goal of finite perfection at which we believe man will ultimately arrive. We do not say that Spiritualism is the highest point of perfection to be reached, nor does Spiritualism teach the highest code of morals that can be conceived. Spiritualism is emphatically the religion of to-day. It has agitated men's minds during the last eight or ten years more than previously, because men, during that time, have been better prepared to receive the great truths that it teaches.

In all ages of the world, the religious sentiment will be found to correspond to the development of the intelligence in man. This doctrine will certainly jar with a certain class of minds who, unfortunately for themselves, still believe that man was created perfect. We say unfortunately, because the contrary can be proved to a certainty. Let us take a glance at it. Have not all marked the progress in material things? Note the progress of science—astronomy, for instance. What

a limited view the ancients had of the heavenly bodies! and how absurd their belief that the stars were all the same distance from our planet. They believed that they were fixed in the arch above them, without motion and without orbits. To-day, for every one star they saw, we can count millions rolling noiselessly in beautiful harmony. They believed the earth to be a great flat mass, standing on pillars—the center of the universe. To-day we can calculate, with mathematical precision, the magnitude and distance of the planets. With proper instruments, we can see the mountains and valleys on the surfaces of those planets. We no longer speak of the ends of the earth; neither do we entertain the vague ideas of the sun and moon standing still. Why? it may be asked. Because, owing to the laws of progress and the intellectual and moral development of mankind, we can see and understand to-day that God only works through natural laws which know no change. So with geology, which, until a recent time, was unknown. Look at it now. That same science teaches us to-day that the earth, instead of being six thousand years in existence, has perhaps existed as many millions of years. It is the same with medicine. In ancient times the art of healing consisted mostly in appealing to the marvellousness of the sick. After passing through various grades of progress, it has finally arrived at its present highly-developed state. Alchemy, also, was the parent of chemistry, as astrology was that of astronomy.

A like progress is to be seen in religion. \* \* \* \*

WILLIAM MARKHAM.

#### MANIFESTATIONS IN A DARK CIRCLE.

MR. PARTRIDGE: I believe Spiritualism is going to be one of the greatest engines of progress and revolution the world has ever seen; for if Spirits have the power to create physical forms, and to move dead matter, in circles, what may they not do under other circumstances?

As you ask for facts, I will give some which occurred in a dark circle held at Mr. Conklin's in Broadway a year or two ago. I belonged to the circle which met every week for over a year (privately) to see what we could get; we generally sat with joined hands, and sometimes there was light enough in the room to see each other, and to see objects moved about the room by Spirits. The circle consisted of seven or eight persons. We had two tin horns, a guitar, an accordeon and bell. At one of these circles a clock was taken off the shelf by the Spirits and stopped, then set upon the table, and set a going for a moment, and then set back again to its place on the shelf, and set a going. One evening I laid a flute on the table to see if they would play on it; this they did not do, but they took it to pieces, and put some parts of it in the pockets of some of the members of the circle. One of the circle had some hazel nuts in his pocket, which were taken out by the Spirits, and thrown on the table. One night a chair was brought from a back part of the room by a Spirit, and put on the table, and the heavy table was often lifted clear from the floor, and made to answer questions by stamping its legs all at once on the floor. The accordeon was often played on by the Spirits while moving through the air, and it was taken off the table, and put under it, and then played upon. The bell was often taken up by the Spirits, and rung, and thrown on the floor.

I believe that Spirits have far more power for developing mediums in the dark than in the light, and that soft, sympathetic music, is a very great. I believe that the most wonderful things done in circles by Spirits have never yet been given to the world. I believe that Spirits have the power, through some mediums, of creating whole human physical forms, and clothing them; and why not, on the same principle as the creating of a physical hand? One night at this circle my chair was pulled back from the table a foot or two, and then shoved up again, and two of the circle were taken hold of by the Spirits, and pulled over, chair and all, upon the floor backward, and then set back again to the table. One evening my shoe and stocking were taken off by the Spirits under the table; in getting off the shoe they did not stop to untie the string, but pulled and twisted it until the string broke, and then grabbed stocking and all. While this operation was going on, I distinctly felt two hands at work at the foot, one at the toe and heel. I put down my hand to see

if I could catch hold of the hands, but they were too quick for me; I felt the fingers, but could not get hold of the hands.

At another time my India rubber shoe was taken off by Spirits, and there were two hands at work at this as before, one at the heel, and one at the toe. In getting it off, they tore the upper part before they could disengage it from the foot. This time I felt two hands at work, and tried to get hold of them, but did not succeed. Another member of the circle had his boots and stockings taken off at the same time. These hands have been felt of, and shook, as any natural hand may be, many times by different persons in the circle. Sometimes there appeared to be infant hands in the circle, and hands belonging to different Spirits of different ages and sizes. To me they all felt as warm and natural as any hand in the form.

One night I asked the Spirits to touch me on the head; immediately a hand and arm as far as the elbow, with a sleeve on, came across my head and face with such force and power as to remove all desire forever being touched in that way again. This arm and sleeve were quite common in this circle at this time. I have often heard in this circle what appeared to be a whole human form moving about, and slightly rubbing against the back of the chairs; others heard the same, and I am of the opinion that there was a figure or Spirit-form, with a projected physical body for the time being, to perform these things.

At one sitting a terrible voice appeared to come from a door which led into another room. This was a voice of tremulous horror and despair, such as to frighten some of us. It appeared to be a person in utter despair and agonizing torment. We had no more manifestations that evening. The voice evidently came through one of the trumpets, as we often had all kinds of strange noises through these horns from the Spirits. Sometimes they would bid us good evening in an audible voice, and answer questions, and speak sentences through them, as well as thump us over the head and different parts of the body with them. I have often seen these horns going about the room without any visible moving power. The guitar was often played on while moving through the atmosphere over head. A cat was one night picked up from the floor, and laid very gently on the table by a Spirit. An empty bottle was put on the table one night. A picture was taken out of the room by a Spirit, and carried up to the next block, and into the house, and hung on the door of a room, and many other manifestations of Spirit-presence and power occurred at these circles, which go to prove the immortality of the soul beyond all doubt.

G. T. M.

New York, February 1, 1860.

#### EXCERPTS OF FORMER SPIRITUALISM.

COLLECTED BY J. M. J., 51 GREENWICH-STREET.

In 1695, said the priest, being a scholar, I formed an acquaintance with two sons of Abaquene, a lawyer. The eldest was of my age; the other some months younger. This last was called Desfontaines. I liked him better than I did his brother. A year after this, as we were walking in the cloister of the Capuchins, Desfontaines said he had a favor to ask which he earnestly desired. This was, that I would make him a promise that the first who died should return and inform his friend of his situation. But I said I never would consent. He often asked me afterwards. At last, in 1696, at the end of August, as he was about to pursue his studies at Caen, he pressed me, with tears in his eyes, and I consented. He produced a paper written in blood, in which he promised, in case of death, to return and tell me his situation; while, in the other, I made the same promise. He was delighted, and embraced me with thanks. Our separation caused mutual regret. We often wrote, but six weeks had elapsed since I had received a letter. On the 31st of July, 1697, (it was Thursday,) M. de Sertoville desired me to go to a meadow to hasten his servants, who were making hay. I was there about two o'clock p. m., when I felt myself, as it were, stunned and very weak. I was obliged to sit down on some hay until I recovered. On the morrow, at the same time, I went there again with a boy. I felt the same weakness. This also passed away; but I did not sleep that night. On the 2d of August, being in the loft where they put the hay, at the same hour, I was seized with giddiness; I fainted away. When asked what was the matter,

I answered: "I have seen what I would never have believed." I was descending the ladder, when I saw Desfontaines at the bottom of it. The weakness returned, and I again fainted. I was seated on a beam when I came to my senses. Desfontaines took me by the arm and led me into a by-street. The servants saw me go, and thought I was talking to myself. M. de Sertoville thought I was drunk, as he heard me talk, without seeing my companion. "I have pledged my word to you," said Desfontaines, "that if I died before you, I should give you information. I was drowned the day before yesterday in the river of Caen, about this hour. I was walking with comrades; we proposed to bathe; I became faint, and I sunk to the bottom. The Abbe de Menil plunged in to bring me up; I seized his foot; for his own safety, he shook me off, and gave me a blow on the breast."

He told me many things. The voice was the same; he was calm and tranquil; on his forehead appeared a paper which contained some writing; I could only read the words, "In sec." He wished me to tell his brother certain things to be repeated to his parents. He desired me to say the Seven Psalms, enjoined to him as a penitence on the preceding Sunday. He then bid me adieu, saying "*Jusques*," his usual word, when we quitted each other. He described the spot where he was drowned and a tree where he cut some words, and afterwards I pointed out the spot and went straight to the tree. His comrade said that the penitence of the Seven Psalms was true. He appeared to me on several occasions, always preceded by a faintness. He talked a long time, but would not answer any of the questions. One morning, when I was going to the church of Notre Dame de la Victoire, he again appeared, but for a short space, always saying when we parted, "*Jusques, jusques*."

It is a remarkable circumstance that I always felt a pain in that part of the arm where he had held me the first time, till I had spoken to his brother; nor did I sleep during three nights, from the effects of my astonishment. Immediately after the first conversation, I told Varawille, my neighbor, that Desfontaines was drowned, and that he had appeared to me and told me so. He ran to the relations to know if it were so. News had been received, but, by a mistake, he thought it was the elder brother. He assured me that he had read the letter, and knew it was so. I told him that it could not be, as Desfontaines had showed himself to me just before. He soon returned and told me, with tears, that it was too true. Mr. Besuel was a well-known character for probity and sincerity.

#### APPARITIONS OF THE DYING.

PHILADELPHIA, Feb. 8, 1860.

MR. PARTRIDGE: Dear Sir—Believing that spiritual facts are always acceptable to you, I send the following, which may be implicitly relied upon: Many years ago, Mr. B—— S——, residing near Holmesburg, whose wife was lying ill of consumption, had to visit Philadelphia on business. On his way home he encountered several companions, and while walking along with them, he suddenly exclaimed, "My wife is dead, for I have seen her by the roadside!" The time was noted down, and on arriving at home, he found that his wife was indeed dead. He learned that, at the time noted, she rose up in bed, extended her arms, and exclaimed, "Oh! that I could see Benjamin," (her husband,) then fell back and expired. This circumstance made a deep impression on the mind of Mr. S——, and convinced him of the immortality of the soul, in which he had previously been a total unbeliever.

One day, about twelve o'clock, some three years ago, as my sister was leaving her place of business, she met in the entry-way a female friend, whom she had not seen or heard of for several years. She expressed some surprise at seeing the lady, and extended her hand, when she instantly vanished. On another occasion, while busily employed in her room, she looked up and beheld a gentleman standing before her with whom she had recently become acquainted. She was somewhat astonished at his entering so unceremoniously. She turned her head away for a moment, and, on looking again, he disappeared. This was at two o'clock. She afterward learned that at that time he was in a dying condition, and at four o'clock he died. I will merely observe that my sister is quite skeptical in regard to the spiritual phenomena.

Yours, for truth,

JOHN B. BROWN.



CHARLES PARTRIDGE.

Editor and Proprietor.

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## DOES SPIRITUALISM

INCULCATE A PLACE OF PUNISHMENT BEYOND THE GRAVE?

A brother in Fairport, Me., asks the above question, and wishes it answered in this paper. We answer No! It does not teach that there are but two places in the Spirit world, one a very good place, and the other a very bad, uncomfortable place, and that all persons go to one or the other of these places. On the contrary, it teaches that Spirits need not go at all; that death is not a going away, but a change in relations of life—that is to say, the Spirit ceases to use the body, (the instrument of its manifestation), and seeks other instrumentalities through which to manifest itself and to commune with other intelligences.

The Bible speaks of a house of many mansions in the heavens. Christians allow that there are two apartments in this house, and that one of the apartments is a very comfortable place to live in, and the other is exceedingly uncomfortable. Spiritualism teaches that the house is bigger and has more apartments—indeed, that there is an apartment for every human being; that is to say, that there are innumerable varieties of relations, conditions, and degrees of human life and characteristics. We observe these all around us. No two men are alike; no two think alike, or act alike. Each constitutes a sphere or individual world. An essential man is but one of the infinitude of points and relations where life intelligence, creative genius, and consciousness blend; and these specific convergences constitute, respectively, the "mansions" or the peculiar departments to which they belong. So long as a man lives in his own apartment, he is comfortable and happy; but if he tries to get into some other person's house or apartment, he gets into trouble. He first does violence to his own life, and the relations out of which he became a conscious being, and trespasses on those of his neighbor. Of course there is "war in heaven" at once, and these disturbed apartments at once become uncomfortable. Harmonious relations are interfered with, and these intelligent life-points are infringed upon—are "damned;" that is to say, the harmonious flow of genial life is *damed* up in some of its arteries. The circulation and pulsation from this intelligent life-entity do not freely thrill and flow through his whole being and relations.

Humanity may be likened to a great and complicated machine, and a man to a cogwheel, which, while in order, runs in connection with many other cogwheels, but if one breaks or gets out of order, the whole machine runs badly, and is more or less in jeopardy. Does not this fairly represent what we see and experience in the earthly relations of men? Death frees man from his more external relations where the chief friction and disorder occur, and we believe it enables man to better know his place and use, and to have more patience and earnestness in performing his use. He occupies more and more his own apartment in contentment, and he better realizes what his real relations and needs are. He performs his use with less friction; hence he is more harmonious and happy.

It is difficult to take out or to change the cogwheels in a machine which are of various sizes, and yet have the machine work without friction. Equally so, it is impossible for a man to be contented and happy when he is out of gear, out of place, neglecting his needs and uses, and violating his relations. Men can no more properly change their natural places and relations than can cogwheels of different size and shape in a machine be changed, and the machine still work well.

It is useless, therefore, for a man to aspire to another's place, for if he seemingly, in the external, obtains it, he is miserable in it. Hence a man is the most happy and useful in his own apartment of the great house of many mansions, which

house fills immensity. Men on earth should *strive* to live in the apartment which is made and fashioned for them by the same which give them being. Every man is happy or unhappy in forces the degree that he is *in* or *out* of place, whether in this world or in that which is to come.

We say this not as an oracle of Spiritualism, or its inculcations, to any body except our humble selves. In our Church each man speaks for himself, and no man for another.

## T. L. HARRIS ON SPIRITUALISM. IN LONDON.

From the (London) Critic of Jan. 21, 1860.

Given in the memory of our readers must be the vigorous defense of Spiritualism addressed to us a few weeks ago by Mr. William Howitt. Those whom it did not quite convince—and we think we may, without disparagement to Mr. Howitt, suppose the existence of a few such individuals—must concede to the writer the credit due to sincere conviction, perfect honesty of intention, and a faith in the unrevealed mysteries of creation not inconsistent with the creed either of the philosopher or the Christian. For our part we have never intended to cast ridicule upon the honest believers in Spiritualism, or the honest believers in anything else; and if anything that we have written has been construed to that effect, we are sorry for it. Although our own experience and the results of our investigations have not sufficed to make us converts, we are, nevertheless, too much impressed with the evidence which has been brought under our notice, to treat the matter with the slightest approach to disrespect. We wish this to be clearly understood; for we would not have it supposed that we are otherwise than perfectly open to evidence and opportunities for investigation, from whatever quarter they may be afforded.

Having thus cleared our conscience, we are sorry to perceive that all is not peace in the camp of Spiritualism. In his letter to me, Mr. Howitt particularly recommended those who were desirous of hearing the theory defended, to go and hear an American preacher, now in this country. Owing to an error of the press, the name of this gentleman was given as Davies; but from a subsequent correction it appeared that the real person was the Rev. Mr. Harris, a Swedenborgian minister, who has for many years been an avowed believer and practitioner of Spiritualism, and has, upon many occasions, publicly professed that belief, and carried it into effect. Now it would seem that Mr. Harris announced a sermon "On Spiritualism," to be preached at the Edward Street Institution, Portman Square, on Sunday last; and, according to the testimony of an eye-witness, attracted a large audience, including most of the leading Spiritualists in or near London. The astonishment of these good folks may be, however, more easily imagined than described, when they found that *this time* Mr. Harris was not for, but *against* Spiritualism. A writer in the *Morning Advertiser*, who went, not as a believer, but as an inquirer, in the hope of hearing "the most masterly vindication of Spiritualism that could be given," and with a view to getting new arguments to grapple with "this latest and most insidious form of Pantheism," was delighted and astonished to behold Mr. Harris denounce the "rappings, table-jumping, seances, circles, mediums, and so forth." According to the witness, Mr. Harris professed his belief that this Spiritualism, in which he has for fifteen years believed, "is the result of Satanic agency."

"He said that he himself was a living proof of the danger, mentally and physically, of cultivating the so-called science of Spiritism. He mentioned that, only a few years ago, it had taken so absorbing a possession of his mind, and had obtained so complete a mastery over him, that it gave rigidity to the muscles of his frame, and a terrible unearthly expression to his countenance. He added that he had seen and known many others—excellent and amiable persons before they became Spiritualists—from whom the power which the demoniacal system had acquired over them had taken away their appetites, had unfitted them for the ordinary duties of life, crushed all their energies, mental and physical, deprived them of sleep at night, and caused their bodies to waste away, as if the victim of some fell disease which set all medical skill at defiance. Others he had known and seen, whose arms and legs had become as cold and rigid as those of a marble statue, while the expression of their countenances was so horrible as more to resemble those of demons than of human beings. The Spiritualists of America, he further stated, are not only as a body Pantheists, rejecting alike the idea of the Scriptures as a Divine revelation, and the existence of a God, but that they are gross sensualists, and utterly immoral in their conduct in all the relations of life."

Much more followed in the same strain—if possible, even more violent and more illogical. The Spiritualists, according to Mr. Harris, are among the most immoral of mankind; they are "in reality a body of pagans, worshipping obscene, and in every respect grossly licentious deities." We can only say, that if Mr. Harris talked half the nonsense here set down for him, his opposition to Spiritualism must have been as little satisfactory to a patient inquirer as his testimony in favor of it was previously gratifying to Mr. Howitt. To denounce phenomena as the work of "Satanic agency" is an old device of the intolerant since first the truths of science began to dawn upon the world. Perhaps, however, even the defection of Mr. Harris from the cause which he has so long espoused, may be capable of explanation, and we shall be glad to hear more on the subject. In the mean time, however, Mr. Howitt will not be so enthusiastic in his recommendations of his testimony.

If all persons who have heard, or may hear, Brother Harris, and if those who read the above article and others of like character which may be published, knew the peculiarities of Mr. H. as well as do those who have been most intimate with him during the last fifteen years, it would be unnecessary to make any reply to his unsparing denunciations of all those who do not accept him as their oracle and labor to help him magnify his assumed office. But those unfamiliar with him do not know his weaknesses; besides, he goes out from us to a foreign land under the insignia of a "Reverend," and to the

brethren and friends of the same general cause denounces by wholesale the great body of Spiritualists in America as "pantheists, rejecting alike the idea of the Scriptures as a Divine revelation, and the existence of a God, and as gross sensualists, and immoral in their conduct, in all the relations of life."

These are grave charges; and it is not to be supposed that a brother would prefer them in a foreign land without a cause. What, then, is the cause? If the charges were true, even, it is contrary to the genius of the new dispensation to magnify human delinquencies to the neighbor, and much more to do this in a foreign land, where there is little or no opportunity for the accused to be heard in defense. But the great body of Spiritualists in America deny, severally and singularly, the charges preferred against them by Bro. Harris. Each one claims for himself the same right to investigate and determine whether the Scriptures are plenary or partial revelations of Divine truth, which Mr. Harris has exercised for himself; but they do not recognize Mr. Harris's proclivities to dictate for their acceptance his peculiar views as Divine truth; and here is the rock of offense, and the sole ground of his charges.

The Spiritualists' creed, if they have any, respecting the Divine rights and duties of man as to faith, knowledge and conduct, is that each person shall be permitted to observe, experience, reflect, reason, and judge of the truth for himself. Truth, rather than man, is their oracle. We can conceive of no objections to this, except by those aspiring to be oracles. Spiritualists of America have no inquisitions to try men's faith and conduct—to accept or reject men; but each person who claims to believe that Spirits communicate with mortals is, by common consent, called a Spiritualist. Consequently, there may be Spiritualists who are otherwise pantheists and sensualists; and so, perhaps, there may be some persons who do not believe in Divine revelations precisely as Bro. Harris teaches them; but what authority does a man derive from these facts to denounce the great body of Spiritualists in America as pantheists, sensualists and deniers of Divine revelations? We only put the question, and leave others to answer.

The great body of Spiritualists in America has many members, some of whom saw great lights, and heard Spirit-voices while persecuting Christians. Some who were covered all over with scars and wounds have said, "Lord, I believe." The balm of the new dispensation has not healed them all up, but it has done much; and is hopeful for the balance; and there seems no occasion or justice in turning and rending it. But these accusations against Spiritualists are but a duplicate of those the same brother has often preferred against the Universalist denomination to which he is indebted for the insignia of Reverend, which he cherishes and even uses to sanctify his denunciations of them.

While Brother Harris was settled over the Universalist Society in Elizabeth-street, in this city, some fourteen years ago, more or less, he became infatuated with the revelations which were then being given through Andrew Jackson Davis, and when these revelations were published under the title of "Nature's Divine Revelations," Mr. Harris asked leave of absence from his society to go to Europe for his health, which leave the society generously granted; but instead of going to Europe, Mr. H. went to Ohio and other Western States, lecturing, not for the Divine Revelations of the Bible, but for "Nature's Divine Revelations," by Andrew Jackson Davis. The society continued their leave of absence, and subsequently settled Rev. E. H. Chapin. Brother Harris subsequently relinquished his ardor for "Nature's Divine Revelations," and has since denounced it and Mr. Davis as cordially and fully as he has the Universalists and Spiritualists.

Brother Harris subsequently tried to build up a society to sustain his preaching in this city. His meetings were held for some time in the Coliseum. He preached in the Socialists, and afterward preached them out; and his erratic preaching caused a constant change of hearers, and the meetings there were not sustained. He subsequently commenced preaching in the Stuyvesant Institute, and while laboring here he tried to acquaint himself with the dynamics of matter and mind, and to show the possibility of Spirit intercourse. During this time, one Dr. Scott, who had been a Baptist minister, discovered that singular phenomena occurred in the presence of a



Mrs. Benedict, then residing in Auburn, N. Y. In the presence of Mrs. Benedict slight raps occurred, and St. Paul purported to communicate. The idea that St. Paul could and would condescend to speak through a mortal, much excited Mr. Harris, and arrangements were made for Mrs. Benedict and Dr. Scott to come to Mr. Harris' boarding place in Brooklyn, and deliver the oracles of St. Paul to twelve chosen persons, and, if possible, that St. Paul should develop or remodel Mr. Harris so that he should be henceforth Paul's oracle to the world. Dr. Scott also became infatuated with the ambition of being a medium for some of the Apostles, and they fancied that St. John accepted his offer; and they supposed that St. Paul and St. John and other Apostles henceforth communicated through them.

It would make this article too lengthy to give the minutiae of the dramatic performances to which these men subjected themselves to secure these mediatorial offices. It is sufficient to say that these men worked themselves into the persuasion that they had been chosen by God, Christ and the Apostles as the mediums for their oracles to mankind, and under the flattering unctious of this persuasion, they set about gathering together the elect, and traveling westward to a land sufficiently pure for the influx and efflux of Divine wisdom. They induced a small company to take up their beds and follow them to Mountain Cove, Virginia, where they made purchases and settled. Here they established the "*Mountain Cove Journal*," and through its columns they gave, as they supposed, supernal wisdom of God, Christ and the Apostles to the world; and it was very generally conceded that it might be supernal wisdom, since no mortal could comprehend it. In about two years or less, we believe, this community broke up in great confusion, amidst the criminations, and recriminations, and denunciations which have generally attended the various changes in Bro. Harris's enterprises and views.

Mr. Harris then returned to this city, and the Spiritualists received him as it becomes a father to receive a prodigal son, and invited him to lecture for them, and procured the hall in the Medical College for that purpose. Here Bro. Harris delivered some of the most scorching discourses on the Scriptures as a Divine revelation, and the Christian church generally, to which we ever listened. They were quite too strong for those whom he now denounces as rejecting the Scriptures as a Divine revelation. Nevertheless, we heard him gladly, not as an oracle, and not for his censoriousness, but for his acknowledged eloquence and zeal in what he appeared to think was right and true.

After a few months had elapsed, and the mortification from the failure of his apostolic enterprise to Mountain Cove had subsided, he seemed to come more and more to himself, and preached some excellent discourses to the Spiritualists at Dodworth's Academy. Finally, his prevailing ambition to have a church began to pester him, and grew into an open demand, to which the Spiritualists did not accede, and the Mountain Cove persuasion again took control of him, and he concluded that the Divine love and wisdom of God and Christ were not permitted to penetrate the cloud of evil Spirits and flow down even through him to the reprobate minds, as he alleged them to be, which congregated to hear him at that place. This he said to them in some of his last discourses, in the plainest terms, and at the same time called on the few pure minds to go out and follow him and help to build up the kingdom of God.

Brother Harris and some others thus separated themselves from the main body of Spiritualists in this city, and they met afterward in the chapel of the University, under the assumed insignia which the Swedenborgians had long enjoyed, namely, "The New Church;" and in his teachings he even out-Swedenborged Swedenborg himself, much to the annoyance of many of his disciples, who feigned to know something of the philosophy of the Swedish seer before. He continued to speak there to a small company of admirers until he became persuaded (and so said), that he had been developed above their plane of comprehension, and that the Lord had prepared a man to receive the mantle of that plane of teaching, and that he had been instructed to soar aloft and go to Europe, and disseminate the supernal wisdom there.

Subsequent to the time when he withdrew himself from

Dodworth's Academy, he took the persuasion that the higher Spirits were constantly around him warding off the evil ones, and that they were trying to develop him into a higher plane, and that to do so it was necessary that he should keep his bed; and he did so. He ate but little, and that little was brought to his bed, and in bed he wrote, or rather dictated, to his amanuensis what appeared in his publications. He was persuaded that he acted in accordance with the dictation of the apostles, Christ, and the very God, and only got up when he thought they so impressed him, which was only on Sundays, to preach.

Thus we have, with pain and sorrow, responded to the demands of the article from the *London Critic*, in giving a very brief history of Brother Harris during some fifteen years. We have not done this to injure him; far from it, but in the defense of truth, and as an illustration of a prevalent psychical phenomenon which is often mistaken for Spirit-influence, and to call Brother Harris's attention to the changes which have come over his mind, to the end that he may be less positive in his opinion as to the Divinity of his persuasion, and, above all, to be less censorious of the brethren who are not able to follow him in his sudden changes and chimerical enterprises. If also this narrative shall suggest to his friends the injury they do him by falling into his persuasions, and thus binding him more strongly in psychical chains, we shall be thankful.

Brother Harris is not to be blamed for his unfortunate organization. He is impulsive, and often speaks without consideration. He has the virtue of thinking at the time that he is right, and that he does and says all in the service of God.

In a self-consecrating spirit, Brother Harris has, as it seems to us, sacrificed his manhood for a supposed Divine influx, and he is reaping the consequences of that error. It is a gross mistake, we think, in Mr. Harris to suppose that he is a living proof of the danger, mentally and physically, of cultivating the science of Spiritualism. On the contrary, he is a living proof of the danger of a too prevalent hot-house process of making mesmeric subjects, and of the abominable practice of women magnetizing men. We have been acquainted with several cases of this kind, and the uniform result shows the practice to be a disorderly one. By it the feminine qualities are engrafted into the masculine, which sooner or later unmans the man. It excites the sensor nerves at the surface, by which physical impressions are permanently fixed upon the brain, deranging its normal functions, and ruling the whole man. Will and judgment are subjugated to mere sensation, and the man becomes like a tender, sensitive plant, which expands or shrivels up at the approach of the slightest influences. Man is thus unfitted for ordinary duties; his mental and physical energies are overcome by these sensational influences, which often cause the unfortunate subject to become sensorious, complaining, whining and pining away as by some fell disease. All the abominations of what is called free-loveism come from these disorderly practices of females magnetizing men. It is simply a sensational influence, and is in no sense a spiritual influence. And yet Spiritualism has suffered, is daily suffering, from the lack of discrimination in these matters.

Brother Harris has never examined Spirit facts to any considerable extent through different mediums, but has confined his Spirit-investigations chiefly to himself, and has subjected himself to these disorderly influences, and accepted their results as a boon from the highest and sweetest angels. This, with his peculiar organization, accounts for his censoriousness, and for his speaking in favor of Spiritualism in one lecture, and against it in the next. True Spirit-mediums are seldom if ever, made by artificial processes. Mesmerism, we believe, always defiles them.

What, then, is the answer to our question as to the cause of Mr. Harris's denunciation of Spiritualists in America? First. The cause is subjective rather than objective. It is in himself rather than in those whom he accuses. He assumes to say that those who do not accept his interpretation of, and teachings concerning, the Bible, reject it. He also assumes to say that Spirits and mortals who do not indorse his disorderly fantasies, are sensual, evil.

We answer finally that the cause is inherent in Brother Harris's organization, but aggravated by the blending of incongruous spheres or influences through a disordered magnetization, excited by censorious indulgences against rivals and

skeptics. His judgment is thus impaired and subject to impulses, with an indomitable self-will and lust for leadership.

It has pained us much to write this article relating to a Brother with whom we have long been intimate, and one whom we have ever cherished and highly esteemed, notwithstanding his idiosyncracies; but the accusations have made it ~~more~~ that we should thus write, or yield truth and duty to persons' ~~ends~~, which we cannot consent to do.

#### DR. CHAPIN'S LECTURE ON MARRIAGE.

Dr. Chapin has been delivering to his congregation a course of Lectures on practical subjects of late, and on Sunday evening, Feb. 5, he reached the subject of Marriage.

He took for his text, "What God has joined together let not man put asunder."—Mark 10, 9.

He treated the subject substantially as follows:

The words of the text, said he, are the dictation of the highest authority, and whatever other theories may be held, they are outside of the New Testament. He said there prevailed in society, to some extent, a most shameful and practical levity respecting marriage, which saps the sanctity of the bond. But little heed is given to the significance of marriage, which grows out of the fact that it "is not good for man to be alone,"—that one being is complete only in unison with another. This fact does not pertain to man only, but it is the fact in all nature; no one thing is complete in itself. All things are dependent, and their true and greatest use grows out of relations and fitness. What, asked the preacher, would the world have been to-day if Adam could have lived alone? Humanity, said he, cannot be represented by one person, but it is represented through a true marriage, and herein marriage is shown to be a Divine institution. It signifies important and perpetual relations not to be trifled with or dissolved with impunity.

He did not think it necessary to speak at length of the new and seductive theory of "affinity;" it was sufficient that marriage is a Divine ordinance. Grant that there is great lack of fitness in many cases, and that wrongs and cruelties often exist between the parties—the law can protect the abused in these relations as well as in other relations of life. But to let any one break the marriage bond at will, is like permitting a man to burn a house down because a pane of glass is broken. He does not think that the "affinity" and free love theory or practice would alleviate the hardships of married life. Marriage is a solemn act which never can be revoked. If it turns out to be a mistake, the parties must bear the consequences, as is done in other contracts and relations of life. People should seek their affinities first, and ponder well before they consummate a union.

He thought one source of evil grew out of hasty marriages. Persons should wait and know surely whether they love, and not mistake it for passion or impulse. Think before you promise; for it will be a bond of bliss or a bond of iron. Nearly all unhappiness in married life arises from lack of true love and fitness. True marriage is based on true fitness. Married life needs the spirit of mutual concessions in true love and honor. The absence of this spirit causes unhappiness, and, in nine cases out of ten, both parties are to blame. Mercenary marriages are fruitful of most of the unhappiness. Marriage cannot with impunity be converted into merchandise. Hands joined in marriage must have hearts in them, and not gold. The latter is apt to endanger the union.

The idea that married life is one of cast and fashion is a source of unhappiness, which reflection as to its deep significance might have prevented.

The blessedness of married life arises from the blending of two natures with mutual needs in one for mutual help. The sanctity of the marriage bond is found in all nature, and consists in contributing to one another's needs. There are scarcely ever any excuses, but only explanations, for violating this Divine ordinance: "What God has joined together let not man put asunder."

The house has been filled to overflowing to hear the lectures of this course, and some estimate that half as many persons go away as are able to get inside of the house at each lecture.

The continuation of Brother Newton's interesting communication is unavoidably deferred to our next issue.





least, but little better. It is not at all supposable that reproduction will continue in our better life, and if so, why continue those outrageous appendages which all artists of the purest taste always study to conceal; not so much from the suggestions of modesty, as that they are positive excrescences deforming the general symmetry of the human body. I am aware that it is plainly intimated by the very configuration as well as the nature of the superfluous of the human body, that it was intended to be always clothed; yet, notwithstanding, when I see through all things, as far as my perception extends, ends and means ever conformed and adapted to each other, I can not avoid the above thoughts. Beside, clothes do not always cover up our deformities, and one who has had to endure the presence of an enormous *wen* through his earth-life, might demand in equal justice, at least in an æsthetic point of view, that he should not be destined to wear that same *wen* throughout an existence continued indefinitely; and do we not on earth know the man always best by his *wen*?

These remarks I suggest to the consideration of the Conference, much wishing for a solution of the questions I have referred to, and having many others to suggest which, as one at a distance from the great centers of thought, I would be much obliged to have considered.

A SUBSCRIBER.

## A FIRE TEST.

Several years ago while I was *untouched* by "Spiritualism," believing I could explain everything of the kind by mesmerism, I was invited by a friend to step up to his room, and hastily, five or six of us were together. I was acquainted with all, and more than half were unbelievers. A young man was "influenced" in pantomime to answer various questions, when a pettifogging lawyer, a hard skeptic, said he wanted to ask about the Bible. "It is," said he, "the hardest book, and tells the hardest yarns I ever read; for instance, that story about the three boys thrown into Nebuchadnezzar's furnace, what do you say to that?"

The medium changed in manner, paused an instant, and extending the forefinger of the right hand, laid it in the *tallow candle on the burning wick*! then turned to the questioner and said, "It is true! It is blind to reject, simply because you can not explain. If you will recall the narrative, it says there were *four* persons *seen* in the furnace, and but *three* put in. This fourth person brought to bear a law which shielded them from fire. There is such a law or principle, as *this* may prove to you." All this while, and with many more words, he held his finger without trembling, or apparent sensation, in the burning tallow, occupying, probably, two or three minutes. I watched the finger closely. As he drew it away it was blackened with soot; he wet it with his tongue, wiped it off on his pants, and his arm dropped at his side. I lifted the hand. I looked at the finger, felt of it, smelt of it, and it was unharmed!

The candle burned my finger when I tried it! It is said diluted sulphuric acid will protect the hands against melted lead. I do not know of any "chemicals" which can protect my finger, in not boiling, but burning oil! But I knew all the parties, and the medium possesses no such alchymic knowledge. The meeting was accidental, the question unexpected, and the answer a stunner, and the test of truth altogether unlooked for.

This fact does not stand alone; it has been paralleled a hundred times! Let the facts all come out!

NAPOLI, Jan. 7, 1860.

C. H. BALDWIN.

## "Beware of Dogs."—Philippians 3: 2.

It is not often we find anything in our Universalist contemporaries to copy into these columns, and we are happy to avail ourselves of the opportunity to show that they are beginning to be more spiritually inclined—that they are struggling to separate themselves from dogs, to raise above dogmatism, and to eschew "irrepressible conflicts" in broad aisles and pulpits. Mr. Hanson, of the *Gospel Banner*, preaches from the text "Beware of Dogs," as follows:

There is an evil that most country preachers have been obliged to experience, that ought not to exist. We allude to the intolerable habit that many people have, particularly in the country, of carrying their dogs to church with them. The custom does not prevail to any great extent in the larger villages, and less in the winter than in the summer; and as it is now winter, and as some time has elapsed since we preached in the country, where we suffered any inconvenience from this

evil, we can say a word or two on the subject without being invidious.

How many times, when we have been in church, during the solemnities of prayer, has a dirty cur set up a yelp, or in obedience to Dr. Watts, delighted to "bark and bite," as another has opposed him. How many times, while a hymn was being sung, has a mongrel dog pitched his own voice to a key higher, and to a note louder than the music of the choir. And how often have we endeavored in vain to keep the attention of the audience, especially of the young, as some dog, perhaps with his tail rolled up so hard as almost to lift him off his hind legs, has trotted up the aisle, and peradventure entered the pulpit, and seating himself therein, looked down upon those beneath, who have found it impossible to control their risibles; or perhaps has rolled himself up in a ball on the sofa, after cauling his head awhile and lifting his ears in futile attempts to understand the preacher. And more than once have we been obliged to suspend our voice until "Tray, Blanche and Sweetheart" got through with a free fight in the broad aisle, or perhaps have been ignominiously kicked out of doors, filling the air meanwhile with a pitiful *ki yi*. What country preacher has not seen a titter run round his congregation as some one has stepped on the toe or tail of a dog, and extorted from him a direful yell? Who has not seen the sanctuary violated, and who has not been annoyed, outraged, disgusted, by a dog fight in church? Bring all the babies to church, cross ones and all, within ten miles, and let the time be divided between the noise of the little innocents and the noisier efforts of their mothers to still them; tie the horses outside within reach of each other, so that they can kick, and neigh, and whinney all service time, to the discomfort and annoyance of the worshippers; do all this, and more, if you will, oh hearers of the Word, but do leave your dogs at home! Don't let them trot through the aisles and up and down the pulpit stairs, or bark and growl, and yell and fight in the church, or stand as we once saw a great lop-eared villain, on his hind legs, with his fore legs resting on the rail of the orchestra, looking ridiculously down on an audience that could see or think of nothing else but him. If you have any regard for the sanctities of the church, and wish that those whose risibilities are easily excited should not have reverential feelings all scattered—if you have any desire that the services of the temple of God should be conducted "decently and in order," give ear to the Apostle, and "Beware of dogs!"

## VISION OF DEATH.

BY JOHN B. BROWN.

Beside Death's lonely river,  
Why should I shrink and shiver  
As wearily I stand?  
A host of bright immortals  
Unveil the crystal portals  
Of the blest Spirit-land.

They now approach to cheer me;  
I know that they are near me;  
I feel their quickening powers:  
Kind, loving words they're breathing—  
My burning brow they're wreathing  
With sweet celestial flowers.

With songs of joy and gladness,  
They dissipate my sadness,  
And doubt and fear depart:  
They tell a wondrous story,  
Of light, and love, and glory,  
While rapture thrills my heart.

My faith and hope grow stronger;  
Why should I linger longer  
Where all things feel decay?  
To realms of life eternal,  
And happiness supernal,  
I now would flee away.

INALIENABLE RIGHTS.—The following are not enumerated in the Declaration of Independence:

To know a trade or business without apprenticeship or experience.  
To marry without any regard to fortune, state of health, position, or opinion of parents or friends.

To have a wife and children dependent upon the contingencies of business, and in case of sudden death leave them wholly unprotected for.

To put on hiring strangers the literary, moral and religious education of children.

To teach children no good trade, hoping they will have, when grown up, wit enough to live on the industry of other people.

To enjoy the general sympathy when made bankrupt by reckless speculations.

To cheat the government, if possible.

To hold office without being competent to discharge its duties.

To build houses with nine and six inch walls, and go to the funeral of tenants, freemen and others killed by their fall, weeping over the mysterious dispensation of Providence.

To build up cities and towns without parks, and call pestilence a visitation of God.

ANECDOTE OF JEFFERSON.—A smart shower had fallen during the forenoon, and when they got back to Moore's Creek, the water was running up to the saddle girths of a horse. An ordinary western-appearing man was slung on the bank with a saddle in his hands. He waited until all the party had entered the stream but Mr. Jefferson, and then asked him for a ride across. To rein up to a horse, suffer him to mount, *en croupe*, and carry him to the opposite bank, was a matter of course. In a few moments the party in the rear, who had witnessed the affair, overtook our besetled pedestrian, stretching away at a sturdy pace along the foot of Carter's mountain. "I say!" quoth a junior; "what made you let the young men pass and ask that gentleman to carry you over the creek?" "Wall," said Kentucky, in broad patois, "if you want to know, I'll tell you: I reckon a man carries yes or no in his face—the young chaps' faces said no—the old 'un's said yes." "It isn't every man that would have asked the President of the United States for a ride behind him," said the other, expecting, perhaps, to blank the bold visage of Kentucky. If such was his object, however, he was very much mistaken. "You don't say that was 'Tom Jefferson, do you?" was the reply, and he immediately added: "he's a . . . fine old fellow, anyway." "That was the President," was the response. Kentucky looked up and looked round, the locality well known to travelers at once carrying conviction to his mind. He appeared to be in a brown study for a moment; the massive features then relaxed: he burst into a loud laugh, and thus he spoke: "What do you suppose my wife, Polly, will say when I get back to Boone County, and tell her I've rid behind Jefferson! she'll say I voted for the right man!"

THE GREAT SOLAR ECLIPSE OF 1860.—Though the total eclipse of the sun, which is to take place next year, will not be visible in England, it will be accompanied by so many phenomena that we think a brief account of what those who may be more fortunately situated may expect to see, will be of interest to our readers. The eclipse will commence in California, and terminate on the borders of the Red Sea. Passing along about the 60th degree of latitude, and quitting the American continent at Hudson's Strait, it will cross the Atlantic to the Spanish shore, and for some minutes something like one-fourth of Spain will be in total darkness. The shadow will continue its course over Africa, crossing the Nile to the north of Dongola, and finally quitting the earth in Ethiopia. During the eclipse, the planets Mercury, Venus, Jupiter and Saturn will be visible together, arranged in the form of a rhomboid—an occurrence so rare that some centuries will elapse before such a spectacle can be witnessed again; indeed, the eclipse will be of a character that will be unequaled during the present century.

A RUSSIAN HOT-HOUSE.—Bayard Taylor thus describes the magnificent green-house which the Czar maintains for the production and growth of tropical and other exotic plants, amid the snows of Russia: The Botanical Garden, contains one of the finest collections of tropical plants in Europe. Here, in latitude 60 deg., you may walk through an avenue of palm-trees sixty feet high, under tree ferns and bananas, by ponds of lotus and Indian lily, and banks of splendid flowers, breathing an air heavy with the richest and warmest odors. The extent of the giant hot-houses cannot be less than a mile and a half. The short summer and a long, dark winter of the north require a peculiar course of treatment for these children of the sun. During the three warm months they are forced as much as possible, so that the growth of six months is obtained in that time, and the productive qualities of the plant are kept up to their normal standard. After this result is obtained, it thrives as steadily as in a more favorable climate. The palm (a phoenix, I believe) is now in blossom, which is an unheard-of event in such a latitude.

AN ELOQUENT EXTRACT.—"Generation after generation," says a fine writer, "have felt as we now feel, and their lives were as active as our own. They passed like a vapor, while nature wore the same aspect of beauty as when her Creator commanded her to be. The heavens shall be as bright over our graves as they now are around our paths. The world will have the same attractions for our offspring, yet unborn, that she had once for us as children. Yet a little while, and all will have happened. The throbbing heart will be stilled and we shall be at rest. Our funeral will wind its way, and prayers will be said, and then we shall be left alone in silence and darkness for the worms. And, it may be, for a short time we shall be spoken of, but the things of life will creep in, and our names will soon be forgotten. Days will continue to move on, and laughter and song will be heard in the room in which we died; and the eye that mourned for us will be dried, and glisten again with joy; and even our children will cease to think of us, and will not remember to lip our names."

WEBSTER AND CROCKET.—No two characters could be made more dissimilar than those of Webster and Crocket. One had penetrated to the profoundest depths of law, statesmanship, and diplomacy. The other had penetrated the profoundest depths of the forest, and was a passionate lover of its wild delights. Crocket paid Webster a compliment that both pleased and amused him. It is related that when his celebrated speech on Foot's resolutions was published, he sent a copy of it to Davy Crocket. Shortly afterward, Davy called upon him to make his acknowledgments for the favor—remarking that it was the only speech he had ever been able to read without the aid of a dictionary. Mr. Webster, it is said, frequently remarked that, although perhaps a compliment was not intended, none was ever bestowed upon him that he valued so highly.

PERUVIAN BARK.—An Indian, in a delirious fever, having been left by his companions by the side of a river, for the purpose of quenching his thirst, conceiving himself incurable, drank large and copious draughts of the stream, which, having imbibed the virtues of the bark from the tree which grew upon its margin, soon vanquished the fever, and he returned to his astonished friends perfectly restored. The singularity of the circumstance excited their surprise, and waked their superstition; the indisposed crowded around the holy stream, as they termed it, and experienced its healing effects, without being able to discover the cause from which it was derived. The sages of the tribes, however, found out, at length, in what it consisted, and disclosed the important secret. In the year 1640, the Americans became acquainted with the use of this excellent medicine; and, in 1649, its use extended into Spain, Italy, and Rome, through the representation of Cardinal Lugo, and other Jesuits, who had beheld its surprising and wonderful effects. Hence it is often called Jesuit's Bark.

ITALIAN BEES.—The Agricultural Bureau of the United States Patent Office, have received intelligence of the shipment from Havre, France, of a large swarm of Lombardy bees. They are of larger size than the ordinary bee, and, having a longer bill, are able to suck flowers inaccessible to the American bee. The product of an old hive of these bees is sometimes one hundred and fifty pounds of honey in one season. These bees will not be disturbed until 1861, by which time it is expected to rear from the swarms now *in transitu* stock enough for six hundred hives.

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There is a Glazer in Denmark, - A writer in the *Historical Magazine*, for November, this attempts to explain the origin of the habit of touching glasses in drinking. - One branch of my ancestry was Scotch, and I am a descendant of Charles Stuart. While a boy, my father told me a very curious, but well-thought word, which one of the Kings of my family, my father's maternal ancestor, had used at Cullochy. From him this tradition descended to the family, as to touch the glasses. When, after the failure of the expedition of the so-called Great Prince Charles, in 1645, that Prince crossed to France his supporters were heart with pick on every hand; it frequently happened that they were placed in situations where they could not, with any, refuse to respond to the common toast, "The health of the King." I was interested between the faithful that when "the King" was drunk, it was the King *o'er* the water; and to express this symbolically, to pass the glass over another. This, in time, was modified to the habit of picking of glasses. In the lower part of South Carolina and Virginia, generally settled with cavaliers, the habit has prevailed and spread wherever their descendants have gone to the South and West. It is the habit of men to-day, in drinking, to touch glasses invariably, but I have never known the custom explained by any one else. You may rely upon this being its true exposition."

Monte Vesuvius.—A friend in Naples says: "Vesuvius has been tolerably quiet of late: that is to say, it has not been making any great external demonstrations. On the 25th of last month, however, about midnight, another mouth was opened at the bottom of the crater, whence issued yellow and green circles of fire. The crater of which I speak is the one nearest the Hermitage, and is constantly throwing out smoke, ashes and 'lapilli.' At the foot of the mountain, says the old guide, 'where five currents of lava are to be seen, there is a grotto, which I entered, and I could distinctly hear large masses of stone falling, as it were, from the internal summit of the crater to the bottom of it, showing, as it appeared to me, a vacuum, and the most improbable event, some time or other, of a fall in the crust of the cone of the mountain.' The currents of lava which traversed the country are now at rest, and except a batch of fire here and there, nothing is to be seen from Naples. It is worthy of notice, that previous to the destruction of Pompeii, Vesuvius was in a state of eruption for seven years; currents of lava spread over the neighboring lands, and at last the mountain of Souman opened, and separated in two parts, covering Pompeii and Herculaneum, and reducing them, outwardly, to a vast plain, covered over with ashes. Will there be a similar termination to the present long-continued eruption?"

**POUR IN KNOWLEDGE GENTLY.**—Plato observed, that the minds of children were like bottles with very narrow mouths: if you attempt to fill them too rapidly, much knowledge is wasted and little received; whereas, with a small stream, they were easily filled. Those who would make young children prodigies, act as wisely as if they would pour oil of water into a pint measure.

the same time, the *Proterops* species are not as common as the *Phaenocarpa* species. The *Proterops* species are more common in the early part of the season, while the *Phaenocarpa* species are more common in the late part of the season. The *Proterops* species are more common in the early part of the season, while the *Phaenocarpa* species are more common in the late part of the season.

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There would be *no* criticism. If the disposition to speak well of others were universally prevalent, the world would become a perfect paradise. How many enmities and heart-burnings flow from detraction! How much happiness is interrupted and destroyed! Envy, jealousy, and the malignant spirit of evil when they find vent by the lash, go forth on their mission like foul birds, to blast the reputation and peace of others. Every one has his imperfections, and in the conduct of the best there will be occasional faults which might seem to justify and excuse derision. It is a good rule, however, when there is occasion for such finding, to do it privately. It is a proof of interest in the individual, which will generally be taken kindly. If the manner of doing it is not offensive. The common and unchristian rule, on the contrary, is to proclaim the failing of others to all but themselves. This is unchristian and shows a despicable heart.

**BLIND MAN'S BUFF.**—It may not be generally known that the favorite sport of childhood is of French origin and of very high antiquity, having been introduced into England in the train of the Norman conquest. Its French name, "Colin Maillard," was that of a brave warrior, the memory of whose exploits still lives in the chronicles of the middle ages. In the year 999, Liege reckoned among its valiant chiefs Jean Colin. He owed the name of Maillard to his chosen weapon being a mallet, wherewith in fight he used likeliest to crush his opponents. In one of these feuds, of such perpetual recurrence in those times, he encountered the Count de Louvain in a pitched battle, and, in the first onset, Colin Maillard lost both his eyes; he ordered his squire to take him into the thickest of the fight, and furiously brandishing his mallet, did such fearful execution that victory soon declared itself for him. When Robert of France heard of these feats of arms, he lavished favors and honors upon him, and so great was the fame of the exploit that it was commemorated in the pantomime representation that formed part of the rude dramatic performances of the age; by degrees the children learned to act it for themselves, and it took the form of the familiar sport. The blindfolded pursuer, as, with bandaged eyes and extended hand, he gropes for a victim to pounce upon, seems in some degree to repeat the action of Colin Maillard, the tradition of which is also traceable in our name of "Blind Man's Buff." It would seem, then, that the game is nothing less than a myth in action, having for its nucleus the historic fact of this feat of arms.

TRASH EATING.—People who eat what they know to be unwholesome have no right to expect sympathy when sick. For example, young ladies who live principally on candies, pastry and sweetmeats, thereby engendering dyspepsia and sick headache, besides corroding the enamel of their teeth and spoiling their complexions, ought not to murmur when outraged nature visits them with penal twinges, or to sigh when sorrowful visages return their gaze from the mirror, or to look for commiseration from persons who prefer health to bon-bons and preserves. We would not recommend our fair readers to breakfast on beer and beef steaks, as "maids of honor" did in Queen Elizabeth's reign, but at the risk of being thought impertinent, we venture to hint that confectionery eaten habitually and in large quantities, is very little better than slow poison.

**LONGEVITY.**—Betty Roberts, now living in Liverpool, was born at Northop, Flintshire, in June, 1749, or the twenty-second year of the reign of George II. and has thus attained one hundred and ten years of age, and from present appearances may yet survive several years. Her frame, though shrunken and withered, is still erect, and her gait steady, and she boasts being equal to three miles an hour with the aid of a stick. Her hearing and eyesight are good. She has been married, but has survived her husband thirty-six years. Two of her four children are living at sixty-nine and eighty years of age. She attributes her great length of life chiefly to simple habits, and states to have never used intoxicating liquors. She is, certainly, quite a prodigy.—*Naturalist and Queries.*

"I TOLD YOU so.—A woman who was in the habit of declaring, after the occurrence of any unusual event, that she had predicted it, was one day very cleverly "sold" by her worthy spouse, who, like many another we wot of, had got tired of hearing her eternal "I told you so."

Rushing in to the house, breathless with excitement, he dropped into his chair, elevated his hands, and exclaimed:

"Oh, wife, wife! what—what do you think? The old brindle cow has *gone* and got on our grindstone!"

The old woman was ready; and hardly waiting to bear the last word, she screamed out, at the top of her lungs :  
 " I told you so, you old fool ! I told you so ! *You always would let stand on a door !*"

Of all actions of a man's life his marriage does *least* concern other people, yet of all actions of his life it is most meddled with by other people.

1. The first of these is the fact that the Government has been unable to obtain the necessary information from the various sources which it has been able to tap. This is due to the fact that the Government has been unable to obtain the necessary information from the various sources which it has been able to tap.

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Hon. A. H. Rees, ex-officio Secretary of the Board, was designated for such temporary duty. The Board is authorized to make such appointments as may be necessary to carry out its mission to the maximum extent possible.

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A memorandum of the Brazilian Navy that traces formation from August 1964, and very recent history for the past 10 years, states that from 1964 to 1966, Brazil's military forces were composed of 100,000 men, 10,000 of whom were stationed in the 5th Military Region, one of the 5 Regions of the Navy. The position of these forces are in depth at their location and likely actions that help can come.

There is a firm in Troy who make cards for rubbing and a smaller size for combing the hair of negroes. They may seem, these horse cards are found to be the best for smoothing the wool of slaves and they are shipped in the large quantities for that purpose. The firm is now offering for \$9.000 to go to New Orleans. They are ornamental with a label, representing two darkies, each with a card in his hand, preparing for the toilet.

A Lehighon letter states that on the 17th, an English ship, the *Indefatigable*, called at the town, the batteries of which were opened in special salute. This event caused great rejoicing, for it was known that several English ships of war had touched at Lehighon on the departure of the *Grand Duke*, but none of them had shown salute. This salute was interpreted as a recognition by the English government of the fall of the *Grand Duke*, and as a result of the Franco-English alliance.

SOME of the German journals announce seriously that a party of English capitalists have made an application to the King of Norway for a concession for the extinction of Vesuvius. The principal level of the fire of that volcano is situated several thousand feet below the level of the sea. By cutting a canal which would carry the lava into the crater, the fire would be completely extinguished. The operation, which would only cost two millions of francs, would be to cultivation land of ten times that value.

WHILE the Davis County, Indiana, Common Pleas Court was in session at Washington, on Friday, Judge Clements presiding, a stranger stepped up in front of the Judge, and, pointing a pistol toward him, remarked, "Now, old gentleman, I've got you." Clements instantly called upon the bystanders to seize him; this was instantly done, with great difficulty, and the pistol taken from him, requiring the united exertion of half a dozen men to wrest the weapon from his hand. It was subsequently ascertained that the man was insane. He is a citizen of Martin county.

A NEW PLANET.—It was announced a few months ago that Verrier had discovered perturbations in the motions of Mercury led him to suspect the existence of a planet, or perhaps two, between that body and the sun. It appears, however, that every time M. Le Verrier was making his calculations, a young physician, M. Lescaubault, was making observations upon a planetary body between Mercury and the sun. The new observations, made in the most primitive manner, with a piece of white wood plank, were lately obtained by M. Le Verrier, and before the French *Académie de Sciences*. The new planet has an orbital period of about three weeks.

THE DOOM OF CRINOLINE.—The long-rumored fact that the Empress Eugénie had determined to abolish crinoline was announced in an official manner by the lady who signs the *Courrier de la Mode* in the *Paris Patrie*, the Viscountess de Renneville.

A. J. Davis at Dodworth's.

Andrew Jackson Davis will lecture every Sunday morning and evening during February.

Mrs. Hatch's Lectures.

Mrs. Cora L. V. Hatch lectures at Hope Chapel regularly on  
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¶ 47<sup>th</sup> Spiritual Conferences are holden Sunday afternoon at 2 o'clock in Clinton Hall, Eighth-street. Also Tuesday evenings at 7 o'clock, to which the public are cordially invited.

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<b>Bristles</b> —Duty: 4 ¢ et. ad val. Amer. gray and white. .... 30 @ 50	<b>Molasses</b> —Duty: 24 ¢ et. ad val. New Orleans, 7 gal. .... 45 Porto Rico .... 36 Cuba Muscovado .... 24 Tupelo, Cuba .... 28 Card. etc., sweet .... 22
<b>Candles</b> —Duty: 15 ¢ et. ad val. Sperm, 1 lb. .... 38 Do. 1/2 Kingsland .... 50 Do. 1/2 J. & M. .... 50 Adamantine, City .... 18 Adamantine, Star .... 17	<b>Nails</b> —Duty: 24 ¢ et. ad val. Cut, 4d and 6d 1 lb. .... 3 1/2 Wrought, American .... 7 1/2
<b>Cocoa</b> —Duty: 4 ¢ et. ad val. Macao, in bd. 1 lb. .... 31 Guayaquil, in bd. .... 13 Para, in bond .... 9 1/2 St. Domingo, in bond .... 7 1/2	<b>Oils</b> —Duty: Palm, 4; Olive, 24; Linseed, 30 ¢ et. ad val. Sperm (foreign fisheries), and Whale, or other Fish, (foreign) 15 ¢ et. ad val. Florence, 30 lb. .... 4 10 Olive, in c. 1 lb. .... 1 05 Palm, 1 lb. .... 9 Linsced, com. 1 lb. .... 56 Linsced, English .... 55 Whale .... 48 Do. Refined Winter .... 58 Do. Refined Spring .... 54 Sperm, crude .... 1 35 Do. Winter, unbleached .... 1 30 Do. Bleached .... 1 35 Do. Refined, bleached .... 78 Lard Oil, S. and W. .... 85
<b>Flax</b> —Duty: 15 ¢ et. ad val. American, 1 lb. .... @	<b>Provisions</b> —Duty: Cheese, 24; all others, 15 ¢ et. ad val. Pork, mess, 1 lb. .... 16 00 Do. prime .... 11 85 Do. prime mess, 1 lb. .... 15 00 Beef, prime mess, (100) 1 lb. .... 10 00 Do. mess west'n, rep'd. .... 9 00 Do. extra repacked .... 10 50 Do. country .... 5 00 Do. prime .... 4 00 Beef Hams .... 12 00 Cut Meats, Hams, 1 lb. .... 9 1/2 Do. Shoulders .... 8 1/2 Do. Sides, dry salted c's .... 8 1/2 Do. Bacon, salted, 1 lb. .... 9 1/2 Do. Lard .... 8 1/2 Do. Cumberland .... 8 1/2 Bacon Sides, Wm's cas .... 9 1/2 Lard, prime, 1 lb. .... 10 1/2 Do. kegs .... 11 1/2 No. 1, in bbls. & tocs. .... 10 1/2 Do. Groceries .... 8 1/2 Tallow .... 10 1/2 Lard Oil .... 85
<b>Flour</b> —Duty: 15 ¢ et. ad val. State, Superfine .... 4 05 Do. Extra, 1 lb. .... 5 20 Ohio, 1st & 2d, 1 lb. .... 5 00 Do. Superfine .... 5 00 Do. Extra .... 5 25 Do. Roundhead .... 5 00 Do. Superfine .... 5 05 Do. Extra .... 5 60 Do. St. Louis sup. & can. .... 5 40 Do. Extra .... 6 00 Mich. Wis. & Iowa extra .... 5 25 South. Baltimore, super .... 5 40 Do. Extra .... 5 75 Georgetown & Alex. sup. .... 5 50 Do. Extra .... 5 75 Patent & Rich. sup. .... 5 75 Do. Extra .... 6 00 Tenn. & Georgia, sup. .... 5 70 Do. Extra .... 6 00	<b>Rice</b> —Duty: 15 ¢ et. ad val. Ord. to fr. cwt. .... 3 00 Good to Prime .... 3 75
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<b>Hides</b> —Duty: 4 ¢ et. ad val. B. Ayres, 20x24 1 lb. .... 25 Do. do. gr. S. C. .... 22 1/2 Orinoco .... 22 1/2 San Juan .... 22 1/2 Savannah, etc. .... 22 1/2 Maracibo, S. C. .... 22 1/2 Mazatlan, etc. .... 22 1/2 Matamoros .... 22 1/2 P. Cub. (direct) .... 22 1/2 Para Cruz .... 22 1/2 Dry South. .... 22 1/2 Calcutta Buff. .... 22 1/2 Do. Kips, 1 lb. .... 1 80 Do. dry salted. .... 1 05 Black, dry. .... 1 50	<b>Tallow</b> —Duty: 8 ¢ et. ad val. American, Prime. .... 10 1/2
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